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No. 7

# The Masonic Craftsman

*Published Monthly at Boston,  
Massachusetts, in the Interest  
of Freemasonry*

*In This Issue: The Indianapolis Scottish Rite Cathedral*

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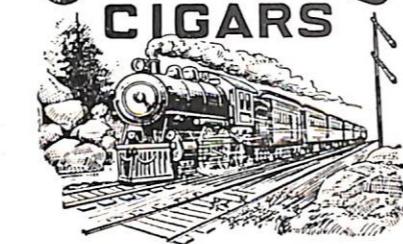
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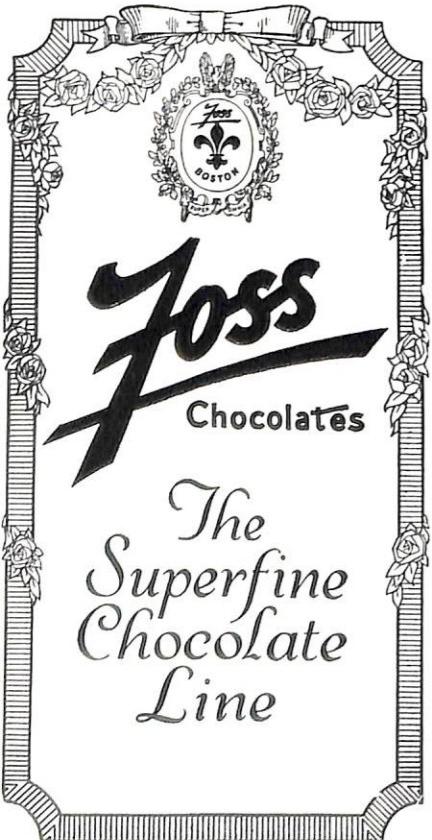
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IF OF CANVAS, WE MAKE  
IT BETTER

## A CHOICE

James Smith, a humble man was he  
In worldly goods as you might see,  
But truer heart there none could be.

All loved and called him Uncle Jim,  
For he was always filled with vim  
In heart and soul and every limb.

Wherever man with man was met  
He was the idol and the pet;  
Never a cloud on brow was set.

His hours in deeds of mercy spent  
To aching minds a courage lent,  
And clouds of gloom apart he rent.

He lived among us many years  
And when he died, eyes filled with  
tears  
That burned as fire oft scars.

We look to see him at the door,  
We list for footsteps on the floor;  
Yet back he comes not any more.

How vacant left he many lives,  
But in our memory yet survives;  
His worth was more than money  
buys.

Rudolphus Gray was merchant bold  
Whose object was to gather gold;  
Some say his conscience he had sold.

At best, we knew he had no friend  
Nor cared he aught of love to lend,  
Or broken heart or life to mend.

He traveled all the way alone  
Wrapped in himself as cobble stone;  
Discordant was his every tone.

He passed away one gloomy night  
And from the world was lost to  
sight;  
E'en deeds and thoughts scarce bear  
the light.

What gained he from this school of  
days  
That might with crown of glory  
blaze  
If he had joined in friendship's  
ways?

Naught but a sordid, peevish end  
In which remorse with grief must  
blend  
And to life's core its arrows send.

'Tis small reward to live for self,  
E'en though we gain some worldly  
pelf;  
We needs must leave it on the shelf.

While others scramble for the same,  
Forgetting, by the morn, the name  
Of him who struggled thus in vain.

Our prayers should be that while 'tis  
day  
Humanity's glad game we play  
And be of service on the way.

So may we leave to those behind  
A memory both good and kind,  
A path to Truth not hard to find.

And if another goal we make,  
When from this one our way we take,  
We know our God will not forsake.

—EDWARD W. CRANNELL.

**NEW ENGLAND  
MASONIC CRAFTSMAN**  
PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS  
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**A NEW CATHEDRAL** In another part of this issue is given a description of one of the outstanding achievements of Scottish Rite cathedral building of the present generation.

The magnificent edifice at Indianapolis conceived in the minds of its sponsors sixteen years ago and put into permanent form in the years between in a fitting testimonial to the fine spirit actuating a devoted group of loyal Masonic builders.

May its shadow be spread in increasing measure over the good deeds of the many who will come within its portals, and its beauty be a source of inspiration to others to whom when the means afford and the occasion demands may come the impulse to go and do likewise.

**WORLD MASONRY** Sometimes it is necessary, in order to achieve results, to have a "cause". Proof of this lies in the undisputed fact that the whole progress of the human race in its march toward the present has been motivated and stimulated by causes of various kinds.

Among the list of great figures in history, from Jesus of Nazareth and down through the ages to Francis of Assissi, a Becket to John Wesley, and a thousand other splendid figures, is written, often with figures of fire and blood and amid untold suffering, deprivations, persecutions and martyrdom, the records of humans striving toward Light and Truth, and that happier day, when men may with some degree of confidence look into the future and lose the sense of an entire futility of things.

The Masonic institution has played its part in all these advances, and some of its honored ancestors from Jacques de Molay, the Knights of Malta and later those great Cathedral builders of the middle ages, as well as others whose monuments imperishably attest their zeal and devotion, have proved an inspiration to those of the present day.

All this is to the credit of the Craft. But it is not enough to live in the past—nor does its reputation depend so much on what it has done as on what it is doing now or what its course will be in the future.

These questions are issues to-day as important as any that have existed in the past. While possibly not appearing so pressing by reason of the comfortable conditions existing partly as the result of earlier sacrifices, yet the complexities of modern life have none the less created them. The serious student will seek to find wherein Masonry can play its part in the interests of further advancement.

These remarks are prompted by the receipt of a communication from a European country which amid the turmoil of war remained at peace. That country is to-day the focal point of some of the most ardent aspirations of those men and nations to whom the thought of War is abhorrent and whose desire and efforts for peace through the League of Nations are being daily striven for.

At Geneva, Switzerland, in August next, there will be held a Congress of the General Masonic League where matters such as World Peace, Universal Brotherhood (the two seem to us synonymous) and Regularity, a smaller matter, will be taken up.

So far as we know this Congress is perfectly "regular", Masonically, and with the avowed objects set forth in its agenda, a synopsis of which is printed on another page of this issue, affords the "cause" to which Masons in this and all countries can with propriety and enthusiasm lend their efforts and influence.

It is never advisable to mix into political matters; it is not at all necessary for Masonry to do so now; but that does not mean that the fraternity's hands must be tied; it is most earnestly advocated by many that it should lend its influence to every legitimate enterprise to banish war and to promote Peace.

In the age of materialism in which this country appears to be at present floundering, higher and spiritual things are often lost sight of. Leaders of Craft Masonry whose ideals or ambitions lie away from the gratification of personal desires, and whose services to the Craft are not merely "lip service" can do no better than give heed and consideration to problems in which, whether we like it or not, the whole welfare of the Craft and society generally is involved, and thereby help to further the promotion of any genuine cause with which the ultimate attainment of world peace is concerned.

Massachusetts, as an important member of the family of Grand Lodges in the United States, might well have its representative present at this Geneva meeting next August. With a clear understanding of the motives and actions of those brethren from other countries who will be present at that time and place some good must accrue. Those thousands here will feel they have had some part in a worthy cause with great possibilities for human good.

The particularly beautiful offices of the new business tenant in Masonic Temple, Boston, recently completed, prompts a description which is printed on another page. Occupying as it does one of the most prominent corners in the metropolis, the inspiration of this artistic creation will serve to set a standard, happily inaugurated by our Canadian cousins which may well stimulate some of the moribund to an appreciation of the wonderful country to the north as well as a desire for emulation. Congratulations to the Canadian National Railways on their enterprise.

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Alfred H. Moorhouse, Editor and Publisher.

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MASONIC CRAFTSMAN

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## The Scottish Rite Cathedral at Indianapolis

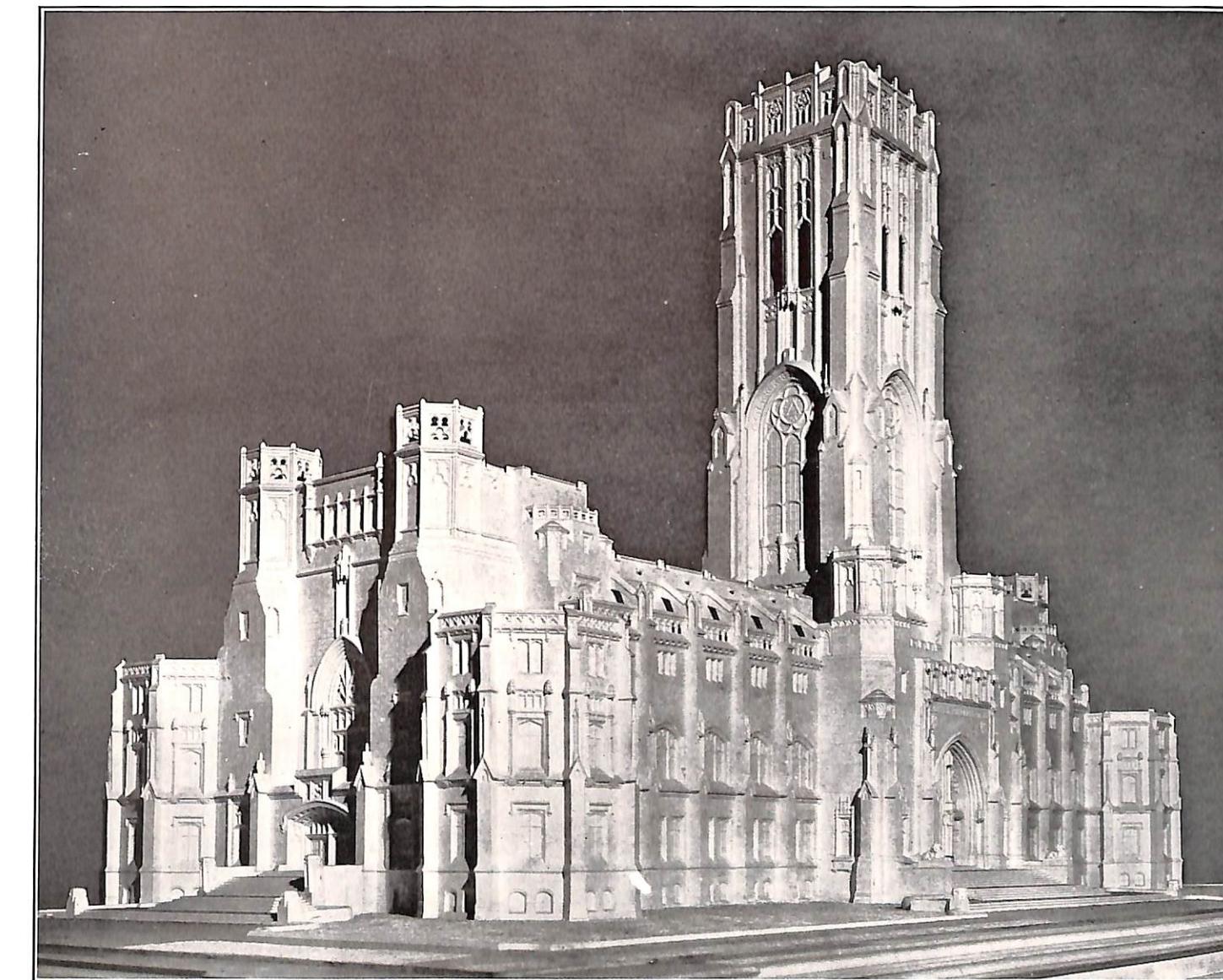
By CHARLES E. CRAWFORD, IN *The Indiana Freemason*.

Rising majestically in Gothic grandeur, embellished and adorned with the symbolism of a Masonic philosophy of remote antiquity, replete with the refinements and beautiful artistry of modern civilization, and surmounted by a wonder tower of "singing bells", the new Scottish

have skillfully builded its buttresses, arches, towers, casements, octagons, and have graven them with the signs, emblems and characters pertinent to the "speculative" practice of the order.

Far more than human habitation, far more than a place of assembly

quet of the Indianapolis bodies in the Coliseum of the state fairground May 19, 1915, when more than three thousand members of the order were served at one time. Barton Smith, of Toledo, O., who was then sovereign grand commander, and was the special guest of honor, said: "In all



*The New Scottish Rite Cathedral at Indianapolis*

Rite Cathedral stands complete as the crowning glory of the Indianapolis bodies of the order, and one of the greatest tributes to the fraternal endeavor of the world.

This structure, reared to withstand the "fury of the elements and the slow but certain ravages of time," is a triumph of both "operative" and "speculative" Masonry—operative in that master craftsmen

for ceremonies, pleasures or material comforts, this edifice stands, facing a memorial to martyrs of a horrid war that rocked the world, dedicated to peace, brotherhood and loyalty to country, a beacon in state and nation to those who love liberty and equality.

The magnificent new Cathedral is the fruition of an inspiration that came at the "Golden Jubilee" ban-

the history of the Scottish Rite throughout the world, there never has been such a large assemblage of Scottish Rite Masons under one roof."

It was extremely fitting that on such an impressive occasion, Arthur R. Baxter, the toastmaster, should present the resolution calling for immediate steps to erect a new Cathedral on the site then owned by the

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Rite at North and Meridian streets. On the rostrum at that time were seated besides the sovereign grand commander, Thomas R. Marshall, then vice-president of the United States, and active member of the supreme council; William Geake, of Ft. Wayne, Deputy for Indiana and United States Senator, James E. Watson.

William L. Taylor, the chief speaker of that occasion, in making an impassioned plea for the erection of the Cathedral, uttered a prophecy which has been fulfilled. He said: "Ten years more will see our membership doubled. Let us proceed with all convenient speed to erect in this capital city, a great Scottish Rite Cathedral and dedicate it to liberty and love, to health and to happiness, to peace and prosperity." And without a dissenting voice the resolution was adopted.

The exterior splendor of the Cathedral, challenging the admiration of the beholder, who like the queen of Sheba when she first looked upon King Solomon's temple of old, exclaimed: "A most excellent master must have done this," scarcely prepares the wayfarer for the beauty and magnificence that lie within the broad main entrance, its arch and sides adorned with emblematic stone carvings and ornamented with symbolic glass transoms and windows.

First comes the tyler's room, 30 feet square and 35 feet from floor to ceiling, lined with granite and travertine marble, and highly embellished. Through memorial doors entry is made into the main lobby with its eight travertine columns, paneled walls and marble floor.

To the south is the lounge, 82 by 96 feet, with marble floor, paneled walls, brightly decorated beamed ceiling and colonnades on the east and west sides. The octagonal room in the southeast corner is devoted to the specially furnished library, and in the southwest octagon is the writing room.

North of the lobby are the offices of the secretary, and closely connected the Lodge of Perfection room to be used for business meetings of the lodge, and as a candidates' lounge on the occasion of convocation. From this room enclosed stairways lead to the auditorium above. In the north section of the main floor also is an officers' lounge and exten-

sive robing and wardrobe space. The northeast octagonal room is set aside as a club room for illustrious thirty-third degree members.

To the west of the lobby, through a wide corridor flanked by the elevators, comes the grand marble stairway 32 feet broad. At the head of each flight are cathedral windows 25 feet high, some of which already have been taken as memorials.

With growing splendor and magnificence comes the second floor, which is devoted mainly to the auditorium and ball room. To the south is the ball room or grand salon, 40 feet high and 96 feet square, surrounded by a 16-foot mezzanine, supported by 15 paneled columns, the mezzanine having 16 columns rising to the beamed ceiling, with gorgeous chandeliers and an ornamental skylight. The walls are paneled with matched Gothic oak, and the doorheads with skillfully fashioned four-way veneer. The walls are broken with double high-arched windows. Adjoining is a woman's reception room.

To the north on this floor is the wondrous auditorium, or "Holy of Holies." It has a stage 38 feet deep and 80 feet wide. In front is a working arena 34 by 36 feet. Surrounding this arena are terraced seating arrangements for 1,200 persons. Above the stage in a special chamber is the grand Skinner organ costing \$50,000. The exquisite paneling and cabinet work of this room is a triumph of skilled craftsmanship.

The banquet hall lies below the main floor, 80 feet wide and 216 feet long, capable of seating 2,500 persons at one time. It is surrounded by a mezzanine floor, on which are the daily dining rooms, private dining rooms, billiard and cards rooms. To the west of the banquet room are the kitchens, bakery, refrigerators, linen and silver rooms, laundry, storage and lockers with other service units.

The "every-day" entrance, beautiful in its design and embellishment, is from North Street. It leads into a large foyer on the main floor from which descent is made to the balcony dining rooms, game rooms and banquet hall.

The crowning Cathedral feature, the central tower, mounts to a height of 210 feet. On its main floor level is the memorial room, lighted on four

sides by 40-foot memorial windows. Above, in a word, is one of the largest carillons, or "singing bells", which will peal forth the "Glory of the Grand Architect of the Universe."

The central tower of the new Scottish Rite Cathedral is a massive structure within itself, of Gothic design, the pride of the architect, George F. Schreiber. It mounts 210 feet from street level to finial, the highest point on the Indianapolis sky line. The upper apartment is the belfry 33 feet square, and forty feet high, with open windows on all four sides. Though not visible from the street, these windows are fitted with fine wire mesh to keep out the birds. This belfry houses the carillon of 63 bells, the largest weighing 11,600 pounds and the smallest 12 pounds, with a musical range of about four and a half octaves. Among the smaller bells, 13 are duplicates to give additional volume to the tones. The total weight of the bells is 56,246 pounds.

Below the belfry is the clavier room, 33 feet square by 12 feet high. This apartment contains the clavier, or group of levers, the keyboard and the mechanical or pianola device by which the carillon is played. It is fitted with modern equipment for the use of the carillonneur, including a "practice clavier" not connected with the bells.

Below this apartment is the memorial room of the Cathedral, 33 feet square by 65 feet high, which will be devoted to such use as the name implies. Each of the four massive arched windows is 43 feet high and fourteen feet wide, and really is made up of 12 windows.

It is expected that these eventually will be fitted with stained glass memorial gifts.

Access to the memorial room is by two stairways from the Cathedral proper and from the memorial room there is a spiral stairway extending to the top of the tower. There also is a small elevator that runs to the clavier room for the use of the carillonneur.

It is likely that few buildings, if any, in the country, have ever had so much exterior and interior symbolic treatment, in all its phases, as the Indianapolis Cathedral, all of which was designed by Mr. Schreiber, including lighting fixtures, furniture,

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draperies, rugs, decorating and the like, in order that the whole might be harmonious and in keeping with his ideal.

"The ornamentation of the second story windows of the octagons," said Mr. Schreiber, "depicts wisdom and mystery, and under the cornice mould are represented the five senses, seeing, hearing, smelling, feeling and tasting. These are set out by carved stone busts. At each side of the arch, 'Sin conquering life and life conquering sin,' introducing man and the serpent.

"Over the Gothic window of the south elevation are Masonic emblems such as the sun, moon and stars, and in the uppermost part of the 'all-seeing eye.' While the building is not overloaded with the decorative Gothic features that will be noted on the cathedrals of European countries, it is designed to a faithful example of the Gothic style with modern interpretations.

"This to my notion has been best expressed by Professor Lethaby, a great writer and philosopher, as follows:

"It is impossible to explain in words the content of perfect Gothic art. It is frank, clear, gay; it is passionate, mystical and tender; it is energetic, sharp, strong and healthy. It would be a mistake to try to define it in terms of form alone; it embodies a spirit, an inspiration, an age."

"Again it has been termed 'frozen music; poetry in stone.' In this Cathedral I had strongly in mind the simplicity and strength that typify the life of Our Savior and the tenets of Scottish Rite Masonry.

"In the approaches to the entrances of the Cathedral both in Meridian and in North Street, a Masonic sentiment was carried out in the 15 broad steps leading to the portals, the first three representing wisdom, strength and beauty, also the master, senior and junior wardens of the Blue lodge.

The next five represents the five senses already referred to, and the next seven steps the seven sciences.

These features were adopted because Scottish Rite Masonry and all the higher degrees of whatever body, are based on the degrees and teachings of the Blue lodge. In other minor details of elaboration are found the bee, sunflower, grape

leaves, lion's head, all symbolic of the Masonic philosophy.

"

The tyler's room, just within the Meridian Street entrance, forms a perfect square, and cube of significance of all Masons. From the center lines of the columns in each direction it is 33 feet from floor to ceiling. The floor is a reproduction of the Masonic floor of King Solomon's temple. In the center is a circular dirigold emblem, five feet three inches in diameter, representing the lodge, council, chapter and consistory of the Scottish Rite, together with the signs of the zodiac. These Masonic signs are on the same level with the signs of Heaven, just as every Mason feels that the symbols of his fraternity are as important to him as the symbols of the universe.

"On the first landing of this main stairway is a group of stained glass windows which would do credit to our ancient masters in stained glass work, in the richness of colors and the beauty of execution. The center group of these windows includes in rich, red robes, the figure of King Solomon; to his right, Hiram, king of Tyre; left, Hiram Abiff, grand architect. At the south is the figure of St. John, the Evangelist; at the north, St. John the Baptist. The lower part of the group presents Masonic emblems and characters of the first three degrees. These windows are masterpieces of this art and have been admired by visitors from all parts of the United States."

Adjacent to the lobby on the north is the room assigned to the Lodge of Perfection in which all business matters of the bodies are conducted. This is attractively finished and furnished in keeping with its requirements.

Opening from the lobby to the south is the main lounge, the treatment of which is in Jacobean period, the idea being to create a homelike feeling for the members with an environment of refinement, comfort and beauty; expressing also a spirit of welcome and club hospitality.

One of the most artistic and richly appointed reception rooms of the Cathedral is that assigned to the active member of the supreme council, Lewis G. Buddenbaum. It opens from the northeast corner of the lounge and is laid with a marble floor. It is finished with Russian plain-grained oak paneling, topped by a wide frieze in antique gold grape design. The ceiling is of conventional Jacobean style and the

furniture designed by the architect follows the English renaissance period, including high-backed and arm chairs, desk, table and console. Resting on the console in the south end of the room is a bronze statuette by MacMonnies, "The Boy and the Heron," and on the wall above is a marine view by Howard Gay, of the eastern coast, suggesting the "Grand East" of the supreme council.

With increasing beauty and ornamentation come the second floor apartments of the cathedral. To the south of the foyer is the grand salon, also for use as a ballroom. It is of the Elizabethan period. Surrounding an unobstructed floor area 66 feet square is a balcony 16 feet wide with a highly ornamented wood railing.

"On the grand salon floor, at the southeast and southwest corners, are individual parlors for men and women, and on the balcony floor, at the same locations as below, are the ladies' parlors. While the furniture of the first mentioned is in the Elizabethan character, that of the ladies' parlors is of the Adam period, the upholstery being of heavy silk damask, imported from France. Between the parlors and directly above the entrance on North Street are loggias, with stained glass windows of beautiful design and color schemes. The wall surfaces of the parlors are covered with heavy silk damask and paneled with gilded wood moldings, making the rooms of the most refined character.

But with the grand exterior accomplished with its proper style and the symbolism of the order depicted with the comfort and pleasure of the fraternity provided for, came the climax of the architect's task, the counterpart of the "sanctum sanctorum" or the "holy of holies" of King Solomon's temple, the auditorium, where should be exemplified the impressive ceremonies of the degrees and master Masons reach their goal of "further light in Masonry." For this room reverence and piety were the architect's chief desire.

The auditorium is across the foyer to the north from the grand salon. It is 99 (three times thirty-three) feet square from center column to center column, and from the uppermost seat in the balcony to the stage curtain the distance is approx-

imately 147 feet. The auditorium has a large stage 37 feet deep, approximately 90 feet wide and proscenium opening 38 feet wide. The stage is elevated only 15 inches above the auditorium floor, and in front of the stage is an open arena 35 by 36 feet, to be used in ritualistic work in connection with the stage. The seating arrangement, with a capacity for 1,200, is of the amphitheater or stadium idea, surrounding the arena, thereby giving the spectators ample facility to witness the ritualistic work.

"The panels in the ceiling are highly decorated with gold, and each panel has ornamentation in keeping with other features of the room. Over the proscenium arch, embodied in the Gothic motifs, is the 'double eagle', the emblem of the thirty-second degree, holding the flaming sword, with the inscription beneath, 'Spes Mea in Deo Est.'

"Surrounding the arena is a highly decorated, solid wood railing, paneled in such manner as to represent the first to the fourteenth degrees of masonry. The heavy bronze chandelier has 72 electric candles, and in addition more than 100 concealed electric lights. Besides there are 14 ceiling fixtures to provide an equal distribution of light. It is considered the finest room in any Scottish Rite cathedral in the world."

Under the entire area of the building is the grand banquet hall, 80 feet wide, 220 feet long and 28 feet high, surrounded by a mezzanine balcony on four sides. It is estimated that 3,500 persons can be seated and served at one time. There is an unobstructed floor space of 50 by 166 feet. To provide this feature was a distinct engineering feat on account of the tower. The west side of the tower had to be supported by two steel trusses 64 feet long and 15 feet high, each weighing 52 tons, the heaviest ever placed in a building in Indiana. An unusual engineering feat of designing the base of the tower also was required to withstand the enormous weight of the bells of the carillon, one of the greatest in the world.

#### UNIQUE MASONIC SYMBOLS

A combination table and magazine rack of walnut and oak, carved with a pocket knife during the spare hours of Mr. E. L. Gann, at Burden, Kan., is on display. It consists altogether of about 400 pieces, ranging from the size of a lead pencil up. On each end has been placed the Masonic emblem and the top of the table represents the ground floor of King Solomon's Temple, also having carved upon it the characteristic working tools of the different degrees of Masonry.

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## Idealism and the Simple Virtues

By FRANCIS V. KEESLING, 33°, P. G. M.

The lesson of the degree is intensely patriotic. Real patriotic response requires the highest type of character. The individual must be sound in principle.

I have said at other times, and I repeat, in response to the equality of Masons, that there is an aristocracy of Masons. That aristocracy is of those who are sound in principle and who are idealists. We utter and repeat formulas and unless our action is in keeping it is worse than sounding brass and tinkling cymbal.

Where the listener is aware of a deficiency of character in the one who proclaims aloud his high purposes, the listener is incensed and the institution which is represented by such is injured.

Some knowingly disregard the requirement of practice consistent with preachment but dissemble by contending that their conduct is in accord with precedent. Others ignorantly do not conform while contending that their action is proper. So far as the fraternity is concerned, the ignorant should never have been admitted and the others are guilty of misconduct.

During my service in the fraternity, from time to time my addresses have been characterized as dwelling upon the obvious, for the reason, I assume, that I have striven to impress the importance of the practice of the so-called simple virtues.

For instance, it seems to be obvious that we should be helpful to individuals, particularly our brethren. One calls for help and one can respond, first, by placing him in a job, or, second, by relief.

What is involved in such a case? First, the one who is approached for help must have the inclination to help, which I am urging. Secondly, if the applicant is to be placed, he must be qualified to render the service required of the position and also must be industrious. If the one approached hasn't the inclination, he reacts as the one who recites the precepts to emphasize his virtues but without the least intention of performing. He resorts to excuses. First, if it be employment, he will

lie in persistent petty misconduct—failure of ethical conduct.

Are we sincere in our effort to determine what is honest and moral, and to do it voluntarily and noe because of compulsion?

Perfection cannot be attained, because of human imperfection, but an effort to understand and a willingness and ejort to do will be sufficient.

So far as it has been possible to understand the purpose of our being, it seems to resolve itself into a duty to make this a better world.

A criminal breaks the law because he is mentally defective, does not understand why he should observe the law, utterly disregards the law, or is desperate because of circumstance. Possessed of the fundamental elements of good character, the law would be necessary only to control and dispose of the desperate and the mentally deficient. This, of course, relates to crimes instinctively recognized—"Malum se"—bad in itself.

As defined by the old legalists,

There are other laws having to do with orderly conduct required in complex society, infractions of which are not bad in themselves but prohibited in the interest of the public. Breach of these does not persuade the individual that he is a criminal. It takes a higher standard of integrity to prompt observations of these. When they intrude upon the appetite or thirst they are difficult to understand, if possible to understand, and the penalty is ineffectual.

Our work is important because our efforts are directed in the only practical way, namely, to improve personal conduct.

Winston Churchill, an outstanding British political leader, discussing pertinent issues in the United States recently, had this to say:

"No folly is more costly than the folly of intolerant idealism. Follies which tend toward vice encounter at every stage in free and healthy communities enormous checks and correctives from the inherent goodness and sanity of human nature; but follies sustained by lofty ideals go far, and set up strange and sinister reactions. When standards of conduct or morals are professed and enforced which are beyond the normal public sentiment of a great community, the results are invariably evasion, subterfuge, and hypocrisy. In the end a lower standard is

reached in practice than would have followed from a common-sense procedure.

"After years of waste, friction and actual suffering, the Fifteenth Amendment was reduced by the persistent will power of the minority, and through many forms of artifice and violence, to a dead letter. The southern negroes have the equal political rights it was the boast of the Constitution to accord them; but it has for two generations been well understood that they are not to use them in any state or district where they would make any difference. As with the Fifteenth, so will it be with the Eighteenth Amendment. The Chinese dignitary studying American life and law asked blandly, when prohibition was explained to him, 'When does it begin?' A more serious judgment was expressed to me by one well qualified to form an opinion: 'There is less drinking, but there is worse drinking.'

"Ultimate decision upon the abstract rights and wrongs of prohibition depends upon the view which is held of the relation of the individual to the state. Is the state, based upon majorities elected somehow, entitled to enforce its will upon all its individual members in every direction without limit; or is the state entitled to use its delegated powers only within such limits and for such purpose as have led individuals to bend themselves together to submit themselves to its organization? Has a majority—perhaps, in fact, a minority—a right to do anything which it can get voted by the legislature, or a certain point, degenerate into do its powers, when extended beyond tyranny?"

The extent to which the intolerant will go is well illustrated by a pacifist matic. Every successful person desires and hopes and prays for the elimination of war and the attainment of universal peace. The Right Reverend Paul Jones, acting Protestant Episcopal Bishop of southern Ohio, according to the Boston Transcript, addressing a Boston audience recently, maintained that the American flag should not be displayed in school rooms. He declared that the display "dangerous fetish worship which promotes thoughts of war among school children."

The Arizona Republican (Phoe-

nix, December 2, 1929), commenting editorially on the incident, says:

"The American who can catch from a sight of the flag only the thought of war unjustly waged, is strangely dead to the real significance of that banner. Into it are woven the highest hopes and ideals of humanity. It stands for war only when the safety of American institutions, and of the American people, are threatened. It stands for the very change of the church to live. Whenever the times comes when the flag cannot consistently be displayed on the walls of the schools and of churches, the end of the greatest experiment in human betterment the world has ever seen, and the end of religion as well, will be at hand."

Rules affecting world relations are no different. We shall continue to have contentions so long as we have a substantial proportion of contentious individuals. We shall continue to have troubles so long as we have a substantial element lacking in principle.

If the individual will disregard ethical conduct between himself and another and take a chance on being brought to account by law, groups of such can have no better concept of international relations. An individual understanding is required. Neither a political pact such as the League of Nations nor International Law will prove an effective guaranty.

So must we strive to achieve success in the development of individuals of high character, and, if we be successful, project our efforts abroad. The possibilities are an inspiration.

For that reason I continue to emphasize the importance of the admonishment, "to practice out of the lodge those great moral duties which are inculcated in it."

I had the very great pleasure of listening recently to an address on "The Business of Living," delivered by Dr. Hibben, president of Princeton University. I do not know that he is a Mason. Nevertheless, his enunciations are strangely familiar. He said:

"I have in mind the business of living one's life as a whole, not the particular business which provides for a man's livelihood and material gains, for every one is more than a man of business in this restricted sense. The business of living con-

cerns him also as a father, as a husband, as a citizen, as a friend, and as a useful member of the great human family. Thus regarded, the main objective in the business of living is to realize some enduring satisfaction in life, for no one can be successful in the business of life if he is continually asking, 'Is life worth living?' No one can be successful in this business if the ordinary activities of his life bring him little pleasure, and even the pleasures of life themselves leave him satiated, if his nature becomes soured, morose, cynical, and life itself a futile thing. There must be a zest for living, just as there is the zest which comes from your business pre-occupations and activities. We all strive for success in life, and success can be measured only in one way—as to what extent living brings enduring satisfaction.

"The new psychology has emphasized the fact that we are all of us liable to the forces which find scope and sway in our subconscious life. They may control, unconsciously to ourselves, many of our activities and may be even instrumental in the wrecking of the best of lives, but they become inoperative in the presence of a stronger power—that of an absorbing purpose and a determined will. A life which comes under their subverting control is one in which there is no definite objective, no controlling purpose. I think that if we fully realized the facts and circumstances of our existence, no one would be willing to have his life thus directed and determined by unknown and precarious influences. We must keep our hands upon the control, and the conscious will of man dares not resign its function and responsibility to those parts of our nature which lie beneath the threshold of consciousness.

"The fundamental principle of all business is reciprocal advantage—advantage to him that sells and to him that buys. Otherwise he who sells is exploiting the credulity and ignorance of the buyer—the one is gaining and the other is losing. The individual must so conduct his life, therefore, that while he may realize some advantage and satisfaction of one kind or another from every one whom his life touches, there must be something contributed from him as

well that will minister to the enriching of the lives of his fellow men. He cannot live unto himself or die unto himself. There is the common lot of humanity and if in this business of living we are to live well and secure enduring satisfaction within ourselves, we will find, I think, that the truest satisfaction in life comes from the realization that something has gone out from us to bring light and cheer and health to the world about us.

"There is still one other consideration that those engaged in the business of living must very seriously consider at this particular period of the world's history. It is well recognized in the theory of probability that in any series of so-called chance events, the normal probability ratio may not be seriously modified, but altogether eliminated by the sudden introduction of a single constant factor of disturbance. There is the possibility of such a disturbing factor, dreaded above all others. It is that of war. . . . The very business of living itself would be destroyed. Another world war would mean the practical overthrow of civilization itself. It is well known that the plans of the Central Powers and of the Allies alike for the year 1919 were of such stupendous proportions and of such deadly consequences on a wholesale scale that the result in the loss of life of noncombatants as well as combatants would have made the losses of the four previous years seem insignificant in comparison. Since the Armistice more deadly instruments of warfare have been devised.

"No words have so strongly expressed the possibilities of such a happening as those of Winston Churchill at the conclusion of his book on the results of the World War, 'The Aftermath': 'Mankind has never been in this position before. Without having improved appreciably in virtue or enjoying wiser guidance, it has got into its hands for the first time the tools by which it can unfailingly accomplish its own extermination. That is the point in

human destinies to which all the glories and toils of men have at last led them. They would do well to pause and ponder upon their new responsibilities. "Death stands at attention, obedient, expectant, ready to serve, ready to shear away the peo-

ples en masse; ready, if called on, to pulverise, without hope of repair, what is left of civilization. He awaits only the word of command. He awaits it from a frail, bewildered being, long his victim, now—for one occasion only—his Master."

"In the light of such a statement from one who has a clear vision of the European world in a period of its history which he in another place characterizes as a 'period of exhaustion' rather than a period of peace, there is no doubt that nations as well as individuals are confronted now with the serious problems of the business of living—a problem not merely of living, but even of survival. We find ourselves in the midst of a new world order in which there can be no place for war. Great constructive forces of peace have been set free. Events are rapidly conspiring toward this end. The offices of the League of Nations, the International Court of Justice, the results of the conference at Locarno, the pact of Paris, the visit of the Prime Minister of Great Britain to the President of the United States, and the present conference of the great powers on naval armaments—

all have moved toward this objective desired of all. The formal declarations of national purposes of peace must be supplemented by the growing insistence of public opinion, and public opinion generally can be stimulated to a very large extent by the great organizations which exert a profound and extensive influence upon all sorts and conditions of men—organizations educational, philanthropic, social, and political, and, I add, fraternal."

The point that I would make is, as I have ever insisted, that our important work is to develop strong individuals. Such individuals will, of course, insure the soundness of group action. Such individuals can be recognized by their sincere performance of the so-called simple virtues. As they practice these virtues they do material good and progress toward the greater objective. The attainment of such national virtue is, of course, remote, and it is much more remote in the case of many other nationals. This emphasizes the requirement that international problems must be viewed practically and that preparedness continues to be essential.

## The Black Cube

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"A white ball elects, a black cube (or ball) rejects."

This, or some similar statement, is usually made at a lodge prior to voting on the application of one who would be an initiate of Freemasonry.

In all jurisdictions in the United States, the ballot on an applicant is taken secretly—that is, with no brother knowing how another may vote. In most jurisdictions it is an infraction of Masonic law—in all it is a serious infraction of Masonic ethics—to endeavor to ascertain how another brother will vote, or has voted on an applicant or to disclose how he voted or will vote.

The "secrecy of the ballot" and the universal (in this country) requirements that a ballot be unanimous to elect are two of the greatest bulwarks of the Fraternity. Occasionally both the secrecy and the unanimity may seem to work a hardship on a man apparently worthy

of being taken by the hand as a brother; but no human institution is perfect, and no human being acts always according to the best that is in him. The occasional failure of the system to work complete justice may not be laid to the individuals using it and not to the Fraternity.

"Harmony being the strength and support of all well regulated institutions, especially this of ours." This phrase, or one similar, is familiar to all Masons. Harmony—oneness of mind, effort, ideas and ideals—is one of the foundations of Freemasonry. Anything which interferes with harmony by so much hurts the institution. Therefore it is essential that lodges have a harmonious membership; that no man be admitted to the Masonic home of any brother against his will. For this reason it is required that the names of applicants to a lodge be set before the entire membership, prior to a vote,

that all may know that John Smith is to be balloted upon; that any who think him unfit timber for the lodge, or who have personal objections to entering into the sacred relation of brotherhood with him, may have the opportunity to say "No".

The power thus put in the hands of the individual Master Mason is very great. No officer, not even the Grand Master, may inquire how we vote, or why we voted as we did. No Grand Master has the power to set aside the black cube we cast. If in the ballot box is a black cube, the applicant is rejected. (In many jurisdictions a single black cube in the ballot box requires the ballot to be taken again, immediately, to avoid the possibility of a mistake. If the black cube reappears the second time, the applicant is rejected.)

This rejection of an application does more than merely prevent the applicant from being given the degrees. It creates over the petitioner a lodge jurisdiction. He may not apply to another lodge for the degrees refused him by this one, without first securing from that lodge a waiver of jurisdiction. He may not again apply even to the lodge which rejected him until after a certain statutory period, usually six months. When his application is again received and brought up for ballot, the fact that he previously applied and was rejected is stated to the lodge.

In other words, the casting of a black cube not only rejects for the degrees, but puts a certain disability upon the applicant which he is powerless to remove.

The brother who casts a ballot, then, upon an applicant, wields a tremendous power. Like most powers, it can be used well or ill. It may work harm, or good, not only upon him upon whom it is used, but to him who uses it. Unlike many great powers put into the hands of men, however, this one is not subject to review or control by any human agency. No king, prince, potentate; no law, custom or regulation; no Masonic brother or officer, can interfere with the individual's use of his power.

For no one knows who uses the black cube. No one knows why one is cast. The individual and his God alone know.

The very absence of any respon-

sibility to man or authority is one of the reasons why the power should be used with intelligence, and only when, after solemn self-inquiry, the reason behind its use is found to be Masonic.

Any one can think of a hundred reasons why black cubes are cast. Our neighbor applies for the degrees. Outwardly he is an honest man of good character, bearing a good reputation. However, we have heard him quarreling violently with his wife. We are morally sure that he struck her. We can prove it; the poor woman never said anything about it; she suffered the blow in silence rather than endure the greater agony of publicity. It is not for us to have him arrested as a wife beater if his wife can stand him! But we don't want a coward, a bully in our lodge! Naturally—and most brethren will say properly—we cast the black cube.

Our office associate wants to be a Mason. He applies to our lodge. As far as the investigating committee can ascertain he is a good man, honest, pays his debts, is a church member, a hard worker. But we have heard him repeat, to us and to others, matters which we know were given to him in confidence. We have learned to distrust his discretion. We don't believe that a promise means much to him. It may be, of course, that a Masonic obligation would be kept. But we are not sure. Naturally, we vote against him.

Some men otherwise "good and true" are ill-natured, violent tempered, disagreeable. To admit them to our lodge might destroy its harmony of spirit. Another is vain and boastful, self-seeking, apt to bend every agency in which he comes in contact to their own ends. We do not believe such a man will be an asset to our lodge. We keep him out.

A certain man is our personal enemy. The quarrel between us may have nothing to do with right and wrong; it may be the result merely of a life of antagonism. He applies to our lodge. Our lodge is our Masonic home. We would not want this man in our family home; we do not think we will be happy with him in our Masonic home. It is our privilege to keep him out.

These, and a thousand other good miracles. A self-made man applied five times for the degrees in a certain

casting of a black cube. If the lodge might suffer, if we might suffer, if we know that our absent brother would suffer from the applicant being elected, we have the best of reasons for seeing that he is rejected. Such use of our power is proper, Masonic, ethical, wise, just.

But there is another side of the shield. Unfortunately, no hard and fast rule can be laid down. There is no way to explain "*this* is a good reason, but *that* is not a good reason" for casting a black cube. Each of us has to judge the reason for himself. Yet some suggestions may be given.

We know a man we dislike. He has different ideas from ours. He belongs to a different "set." He is not the type we admire. Our dislike does not amount to hatred, nor is it predicated upon any evil in the man's character. He and we are antipathetic; we rub each other the wrong way. When he applies to our lodge we must decide this question: will the unpleasantness to us, in having him as a member, be greater than the good to him which may come from his reception of the Masonic teachings? Are we sure that we cannot accept him as a brother merely because we "have never liked him?"

We all know cases like this; the president of the bank turns down Johnson's application for a second mortgage. Johnson makes the matter personal. He "has it in" for the president. The president applies for the degrees. Some one casts a black cube. It may, and may not, be Johnson. We don't know. But perhaps later, we hear Johnson's boast "I got even with the son-of-a-gun who turned down my loan!" He doesn't say how he "got even," of course. But we are pretty sure we know.

Such a use of the black cube is, of course, utterly unmasonic. It is a misuse of a great power. As well turn down the minister of the Baptist church because he doesn't agree with our minister, who is a Methodist! As well turn down the automobile dealer because he refused to give us a larger allowance on our old car! Turning the Masonic black cube into a secret dagger for personal revenge is indefensible.

Freemasonry works some curious

lodge. The man was rather ignorant, yet a commercial success. He had, literally, raised himself by his bootstraps from the poverty of the streets to a business position of some prominence. Yet he was rather raw, rough and ready, even uncouth. No shadow of personal unworthiness rested upon him; he was honest, upright, a good citizen.

In this lodge a certain Past Master—as was discovered in after years—voted four times against this applicant. The Past Master left the city. On the fifth application the petitioner was elected. Something in Masonry took hold of his heart; through Masonry he was led to acquire some of the education he lacked; through Masonry he was led into the church. In time he made such a reputation for himself as a Mason that he was put in line, and finally achieved the solemn distinction of being made Master of his lodge. He is still regarded as one of the best, most constructive and ablest Masters that lodge has ever had.

In the course of ten or twelve years the absent Past Master returned. In the light of history, he confessed (which strictly speaking he should not have done!) that it was he who had kept this man out for what he really believed were good reasons; he thought the "rough neck" would detract from the dignity and honor of the Fraternity. Yet this same "rough neck," through Masonry, became educated, a good churchman, a fine Mason and an excellent officer.

Had the Past Master whose black cubes were cast with honest intention to benefit the Fraternity not left town, the blessings of Masonry might forever have been denied a heart ready to receive them, and society, lodge and church been prevented from having the services of a man who gave largely of himself to all three.

The black cube is the great protection of the Fraternity; it permits the brother who does not desire to make public his secret knowledge to use that knowledge for the benefit of the Craft. It gives to all members the right to say who shall not become members of their lodge family. But at the same time it puts to the test the Masonic heart, and the personal honesty of every brother who deliberates on its use. The black

cube is a thorough test of our understanding of the Masonic teaching of the cardinal virtue Justice, which "enables us to render to every man his just due without distinction." We are taught of justice that "it should be the invariable practice of every Mason, never to deviate from the minutest principles thereof."

Justice to the lodge requires us to cast the black cube on an applicant we believe to be unfit.

Justice to ourselves requires that we cast the black cube on the application of the man we believe would destroy the harmony of our lodge.

Justice to the applicant—we are taught to render justice to *every man*, not merely to Masons—requires that no black cube be cast for little reasons, small reasons, mean reasons.

And justice to justice requires that we think carefully, deliberate slowly, and act cautiously. No man will know what we do; no eye will see, save that All Seeing Eye which pervades the innermost recesses of our hearts, and will, so we are taught, reward us according to our merits.

Shakespeare said, "O, it is excellent to have a giant's strength, but it is tyrannous to use it like a giant!"

The black cube is a giant's strength to protect Freemasonry. Used thoughtlessly, carelessly, without Masonic reason, it crushes not only him at whom it is aimed, but him who casts it.

A well used black cube goes into the ballot box.

Ill used, it drops into the heart and blackens it.

## Sugar Coating Masonic Education

with "education" which lead them to associate with that word a process which is dry, dull, uninteresting.

What is here called a "sugar coated" Masonic educational meeting is just the reverse; interesting, intriguing, alive, vital, satisfying a great curiosity. Lodges which have tried any of the educational experiments here listed usually repeat them, and almost invariably the repetition is to a "packed house."

Here are some suggestions for "sugar coated" educational meetings: all of them have been tried, and all found successful methods of interesting the Craft in various phases of Freemasonry.

### 1. Breaking Rules to Mend Them

Certain unwritten rules of Masonic conduct, as well as some specified by Grand Lodges, become so much a matter of custom in lodges that many brethren lose sight of the reasons therefore, if, indeed, they ever knew them.

The worshipful master may arrange a program in which a number of brethren, instructed beforehand, deliberately commit or attempt to commit infractions of rules. When the error is made, the master, or some previously instructed brother, explains the mistake and the reason for it. For instance, in most juris-

dictions it is not considered courteous for a brother to pass between the altar and the worshipful master (except in the process of conferring a degree). When the instructed brother crosses the lodge between altar and East, the master may admonish the "culprit" that it is not considered proper, and call upon some previously instructed past master to explain that, in theory, the Great Light and the Square and Compasses on the Altar, dedicated to God, the master and the Craft, are in charge of the master, and therefore at no time should his view of them be interrupted. A brother who attempts to leave the room during a ballot may be corrected, and the reason given; Grand Lodges usually hold that a ballot on petition, interrupted by any one entering or leaving the room, is invalid, since such action may interfere with the secrecy of the ballot. Similarly, a brother balloting may object to the officer in charge of the ballot box standing so close to the altar that he might discover how the brother votes. Either or both of these incidents provide an excellent opportunity for a little talk upon the sacredness and secrecy of the Masonic ballot and its importance. Speaking more than twice to the same question, speaking without being recognized, speaking without rising, addressing an individual brother or the lodge instead of the master, making a motion to appoint a committee with a specified personnel, offering a resolution "to adjourn" or to "lay on the table," are suggested infractions of Masonic law and custom, all of which may be corrected in an educational and interesting way.

## 2. Dissecting a Degree

Especially recommended for lodges which have little work to do is the dissection and explanation of the first section of any degree. A dummy candidate is initiated, and the ceremony interrupted at each stage by some brother who offers a little explanation of the symbolism of the part of the degree under discussion: entry, circumambulation, rite of consecration, the antiquity of the apron, origin of the Lesser Lights, etc. Such dissection and exposition of parts of a degree require some little study by those who take part, but by giving

each brother who offers an interruption only one subject, the work of preparation is minimized and the variety increased by having take part.

It is suggested here that inquiry be first made of the District Deputy, or the Grand Master; in some jurisdictions the practice of using a dummy candidate has been frowned upon, as derogatory to the dignity of our ceremonies. When it is explained that the purpose of the idea is educational, however, it is probable that no difficulty will be experienced in obtaining enthusiastic cooperation from those in authority.

## 3. "You Must—You Must Not!"

The average lodge member knows little about Masonic law. The very term "Jurisprudence" seems repellent. Yet Masonic law is intensely interesting, and may be made to appear so to the lodge by any brother who will devote a little time and attention to developing a talk on those parts of our legal system which most intimately touch the brethren. Masonic law is vastly different from civil law; most Masonic law is a matter of "thou shalt" rather than "thou shalt not." A few salient points chosen for their interest to the average Mason, and explained, first as to their origin, and second, as to their use or necessity, will interest any lodge. It is not at all an arduous task for a clever brother to arrange such a talk; he may use any good book on Jurisprudence as a foundation, Mackey or Pound for choice, as both are complete and concise.

## 4. "Competition Is the Life of Education!"

The more brethren take part in an educational meeting, the greater the enjoyment. No scheme for an educational meeting yet developed exceeds the lodge contest in this respect, since it gives every one in the lodge room an opportunity to participate.

The educational contest is conducted by a master of ceremonies asking a series of questions, carefully prepared in advance, the correct answers to which can be given in one or two words, a date, a name. Supplied with paper and pencils, the brethren write and number their answers to the questions, as they are asked. Then they exchange papers,

the correct answers are read, and the brethren mark the replies "right" or "wrong" according to the facts. The winners, of course, are those who have the greatest number and third greatest number answered correctly. Interest in such a contest is increased by offering prizes. These may be very inexpensive; a good Masonic book, a subscription to a Masonic magazine, a Masonic lapel pin, are all appreciated.

The questions should not be complex; answers should be facts, not opinions. For instance, "In what lodge was George Washington raised?" Who is Grand Master in this State?" "How old is this lodge?" "How many lodges in our Grand Lodge?" are all questions needing but a word or two to answer with facts. Such questions as "Do you think Masonry is a religion?" should not be included, since any answer must be an opinion, not a fact. Questions like "Explain the part Freemasonry played in the Revolution" should not be asked, as they require lengthy replies.

## 5. "Let's Argue the Matter!"

A lodge debate will draw a crowd and keep it interested for the best part of an hour, with pleasure and profit to all. Debating teams may be composed of two or more brethren on one side; two to a side usually produce a snappier debate than three. Some questions of universal Masonic interest should be chosen, such as "Resolved, that dual membership is advantageous to the Fraternity," or "Resolved, that Masonic trials are better conducted by a Grand Lodge Commission than the particular lodge."

Debaters should be strictly limited as to time; ten minutes each for

presentation and argument, pro and con, and two or three minutes to a side for rebuttal are sufficient. Such disposition of time will result in nearly an hour of argument, which is sufficient. The lodge should then vote as to which side is the winner, and the prize, if any, be awarded.

Such debates are planned in advance. An impromptu debate often produces amusing results. Two captains are chosen; each captain chooses six debaters. The master then announces the subject. Each debater is given two minutes and must sit down when the gong rings at the end of his time, even if in the middle of a sentence. The simpler the subject, the more lively the debate. Such questions as "Resolved, that this lodge should start a library," or "Resolved, that the fees for the degrees are too low" (or too high!) will produce more debate than more abstruse questions, because brethren seldom argue well on difficult matters unless they have previously spent some time in preparation.

It is not suggested that these "sugar coated" methods of holding Masonic educational meetings should replace the older, tried and true forms, in which some learned brother

In giving out the correct answers, a clever master of ceremonies will be able to offer some "good and wholesome instruction" of Masonic value; for instance, if the question be "How many landmarks are recognized in this jurisdiction?" and the correct answer is "Twenty-five," that some jurisdictions may explain others more; that many jurisdictions have adopted Mackey's list, while others have condensed Mackey's twenty-five into a less number, which nevertheless contains all of Mackey's points, and so on.

## Connecticut Grand Lodge

The institution of four lodges and dispensations creating three lodges were reported by Grand Master George R. Sturges of Woodbury in his address recently at the one hundred and forty-second annual communication of the Grand Lodge of Connecticut, Free and Accepted Masons, at the Masonic temple, Ann street.

The new lodges are: Euclid of Waterbury, Salem of Naugatuck, Fidelity of Fairfield, and Ivanhoe of Darien.

Dispensations were granted to the Level Lodge of Hartford, Walnut Hill Lodge of New Britain, Momauguin Lodge of East Haven. The grand master recommended that charters be granted to each of the three new lodges.

The annual election of officers was held in the afternoon.

Elbert L. Darbie of Danielson was elected grand master.

Praise for the work of Connecticut Masons for the Masonic home at Wallingford was given by the grand master who said he spoke from an intimate knowledge as a member of the board of managers several years.

The grand master urged that more attention be given to the study of Masonic subjects. He recommended that "The Symbolism of Masonry," or some similar work, be given to each newly-made Mason.

Deputy Grand Master Elbert L. Darbie of Danielson presented a summary of the visitations he made during the year, one being the one hundredth anniversary of Christ Church cathedral, Hartford.

Grand Secretary Winthrop Buck of Wethersfield presented his first annual report. The membership in the 125 lodges was 46,046 on December 31, 1929, a gain of 251 during the year. There were 1,390 candidates raised, and seventy members affiliated. There were 655 deaths and 154 members were dimitted.

The receipts for the year, by the grand secretary, were \$176,336.75.

Many improvements were made in the Grand Lodge library, and new volumes, mostly Masonic books, were added.

Grand Master-Elect Elbert L. Darbie is one of the best known Masons in Connecticut. He was a representative to the general assembly from Killingly in 1921, 1923 and 1925, and senator from the Twenty-eighth district in 1927. He was speaker of the house of representatives in 1925.

He was raised in Moriah Lodge, F. & A. M., of Danielson, June 8, 1906. He was successively junior deacon, senior deacon, senior warden, and worshipful master. In the Grand Lodge he was deputy for the Ninth Masonic district, grand junior steward, grand senior steward, grand marshal, grand junior deacon, grand junior warden, grand senior warden and deputy grand master.

He is the grand representative of the Grand Lodge of Minnesota near the Grand Lodge of Connecticut.

He was exalted in Warren chapter, No. 12, R. A. M., of Danielson, February 21, 1908. He was Royal Arch captain, scribe, king, high priest, inclusive. In the Grand Chapter of Connecticut, Royal Arch Masons, he was grand junior steward, 1916, and by regular advancement

was grand high priest in 1926. He is grand representative for the Grand chapter of Delaware, near the Grand chapter of Connecticut.

He was received and greeted in Montgomery council, No. 2, R. & S. M., of Danielson, March 10, 1908.

#### SCENIC PAINTINGS FEATURE NEW OFFICES IN MASONIC TEMPLE

Those who love the great Northwest and its wild and picturesque beauty will enjoy visiting the new Boston Office of the Canadian National and Central Vermont Railways just opened at Masonic Temple, Boston. Here are pictured many of the charms of that extensive territory—its lofty mountain peaks—placid lakes—massive timber lands—and other features which attract thousands of tourists each year.

The rapid increase in the amount of business, in the New England states, handled by this giant railway system has made it apparent to the railway management that more commodious and convenient quarters were necessary. Their new office located on the corner of Tremont and Boylston streets with its special decorative features both in the interior and in the large attractive show windows, is a credit not only to the enormous transportation organization it represents—a system consisting of more than 23,000 miles of main line in Canada—but to Boston as well.

The office, patterned in Italian style, is decorated in a pleasing color scheme of gray, old red and gold. At first glance the interior resembles a large reception room in a private residence. A dado of inlaid walnut and black and gold marble base is surmounted by a plaster wall of textured surface. Attractive borders in red and gold frame each wall section, while the doorways are flanked by colorful spiral columns and plaster arches. Set within each arch and under each beam support is a coat of arms of a Canadian Province, modeled in plaster and properly tinted.

Particularly distinctive is the large painting of Jasper Park Lodge, 11 feet square, and set in the wall at the rear of the office. It is the work of Raymond Bishop of New York, and is painted on ground glass, being a copy of an original in

oils by the Canadian artist, Horne Russell.

Special lighting equipment located behind the glass lends additional beauty to the scene, by means of which color contrasts more vivid and realistic are secured. Several other oil paintings by Russell also decorate the office.

The main office is 41 feet by 33 feet. At the front is located "the itinerary room" or lounge, comfortably furnished so that visitors may sit and discuss with passenger traffic representatives of the railway proposed trips.

The furnishings, such as ticket cases and desks, are of the latest type and are fine examples of cabinet-makers' craft, being of specially matched, inlaid walnut. Special lantern fixtures of wrought iron and seeded amber glass harmonize with the surroundings.

The front of the building has been renovated and a wrought iron marquee has been placed above the doorway. The large and well-lighted show windows are constructed in somewhat modernistic plan, and contain interesting pictorial exhibits of famous resorts and other sections which the railway system serve.

All the decorating was done by Holdensen & Co. of Boston while the plain and ornamental plastering was done by the well known firm of Henry Klehm & Co. The results reflect great credit on all connected with it.

#### GENERAL MASONIC LEAGUE CONGRESS AT GENEVA 21ST TO 24TH AUGUST, 1930

The Publishing Department of the League reports:

An increasing interest accompanies the preparations for the annual meeting to be held this year at Geneva (Switzerland), from 21st to 24th August. Since the last year's congress, held at Amsterdam, a number of national and local groups have been organized and many new members from all parts of the world have joined; hence a gathering is foreseen far exceeding in number any previous Congresses.

The program will be interesting and varied. The general meeting will be divided in two sittings in order to facilitate broader discussion; administrative questions will be settled already by the opening sitting, so that a whole afternoon will be kept free for an ample discussion of important Masonic topics, and special committees will deliberate as well. Measures of defense will form

the main subject, and special groups for the youth problem, for practical pacifism and for Masonic publishing (journalists and authors) will furnish important debating material.

The Congress will begin on August 21st, by meetings of the acting committee and the general board. On this day and the following morning the members of the League will have opportunity to attend to the Congress of the Lufton Associations.

The solemn opening of the Congress will take place in Victoria Hall on the 22nd of August by the Chairman Bro. Doctor von Sury, president of the Swiss National Group, and will be immediately followed by the first part of the general assembly. The special groups and committees will take up work in the afternoon.

In the morning of August 23rd, sittings will be held by the national groups, to be followed by those of the general sections, and at noon by the second part of the general assembly. Afternoon and evening will be reserved for a five o'clock tea with the ladies and an excursion on the Lake Leman by special steamers.

In the morning of August 24th, one of the Geneva Lodges will hold a festive ritual meeting in honor of the Congress. A banquet for all its members will close the proceeding.

The organizing committee is presided by Bro. E. J. Sallaz.

Apply for all informations about the Congress, Travelling Arrangements, etc., to Central Bureau of the Central Masonic League, Bro. Eugen Lennhoff, Managing Director, Vienna (Austria), I., Kohlmarkt 5, III/8. The Central Bureau will as well furnish any other information required about the League and receive applications for membership, as only members of the League are entitled to partake of the Congress.

The General Masonic League particularly wants to state that its principles and aims do in no way interfere with the authority or sphere of action of the Masonic Grand Bodies.

What we are intending is the *individual* approachment and mutual understanding and the establishment of personal friendship among regular Masons with the view of practically forming "a chain embracing the globe".

These aims are promoted by visits, by annual congresses and by publications.

Among others our members have hitherto received booklets about the "Laws and Actions of the League", on "French Masonry", a treatise on "American Masonry" and a Masonic Vocabulary for travelling brethren in four languages. A series of informative notes about the League will follow shortly.



#### MARCH ANNIVERSARIES

Dr. John Theophilus Desaguliers, third Grand Master of the Grand Lodge of England, and referred to by Mackey as the "father of Modern, Speculative Masonry," was born in La Rochelle, France, March 12, 1683.

Gen. Arthur St. Clair, first Governor of the Northwest Territory (1789-1802), was born in Thurso, Scotland, March 23, 1734. Although his Masonic lodge is not known, the Fraternity has erected a monument to him at Greensburg, Pa.

On March 13, 1750, Benjamin Franklin, Revolutionary patriot, was born at Maytown, Pa., March 8, 1799, and served as Master of Perseverance Lodge No. 21, at Harrisburg.

Augustus Frederick, Duke of Sussex, sixth son of King George III, became Master of Lodge of Friendship No. 6, in March, 1808, and, in the same month, he became a member of Lodge of Antiquity No. 2.

Col. Thomas Proctor, Revolutionary officer and a member of Philadelphia (Pa.) Lodge No. 2 (now Montgomery Lodge No. 12), applied to the Grand Lodge of Pennsylvania for a warrant to hold a lodge in the 1st Regiment of Artillery, which was granted, and he became first Master. His death occurred March 16, 1807.

De Witt Clinton, first Grand Master of the Grand Encampment, K.T., U.S.A., Governor of New York for two terms and U. S. Senator, was born at Little Britain (now Albany), N. Y., March 2, 1769.

Gen. Mordecai Gist, Grand Master of South Carolina (1790-91), received the Entered Apprentice Degree in Lodge No. 16, Baltimore, Md., March 14, 1775.

Joel R. Poinsett, U. S. Minister to Mexico (1825-29) and Secretary of War in the Van Buren Cabinet, was born at Charleston, S. C., March 2, 1779. He served as Grand High Priest of the South Carolina Grand Chapter, R.A.M. (1821-24).

Johann Wolfgang von Goethe, famous German poet, received the Master Mason Degree in Amalia Lodge, Wei-

mar, Germany, March 3, 1782, and died in that city March 22, 1832.

Gilbert Burns, brother of Robert Burns, poet laureate of Freemasonry, was passed and raised in St. James Lodge, Tarbolton, Scotland, March 1, 1786.

Gen. Joseph Vance, who fought in the War of 1812 and was Governor of Ohio (1836-38), was born at Washington, Pa., March 21, 1786, and was a member of Harmony Lodge, Springfield, Ohio.

James Simon Cameron, Secretary of War in the Lincoln Cabinet and U. S. Minister to Russia, was born at Maytown, Pa., March 8, 1799, and served as Master of Perseverance Lodge No. 21, at Harrisburg.

Joseph Jefferson, celebrated American actor, was made a member of Concordia Lodge No. 13, Baltimore, Md., March 9, 1857, later becoming a life member.

James Cunningham Batchelor, ninth Grand Commander of the Southern Supreme Council (1891-93), became an Active Member March 3, 1859.

Frederick Webber, Secretary General of the Southern Supreme Council at the time of his death, received the Thirty-third Degree at Charleston, S. C., and also became an Active Member March 28, 1859.

John Cabell Breckinridge, fourteenth Vice President of the United States (1857-61), became an Active Member of the Southern Supreme Council at Washington, D. C., March 28, 1860.

Henry Clay Barnabee, famous operatic comedian, became a member of Columbian Lodge, Boston, Mass., March 2, 1865, receiving a life membership, March 2, 1890.

William F. Cody (Buffalo Bill) received the First Degree in Platte Valley Lodge No. 32, North Platte, Nebr., March 5, 1870.

Henry Moore Teller, Grand Master of Colorado (1863, 1867-72) and an Active Member of the Southern Supreme Council, was elected Grand Commander of Knights Templar of Colorado March 14, 1876.

George M. Chilcott, U. S. Senator from Colorado (1882-83), was knighted in Pueblo (Colo.) Commandery No. 3.

K.T., March 24, 1876. His death occurred at St. Louis, Mo., March 6, 1891.

Louis Kossuth, Hungarian patriot and a member of Cincinnati (Ohio) Lodge No. 133, died at Turin, Italy, March 20, 1894.

Richard Vaux, Grand Master of Pennsylvania (1867) and member of Congress from that state (1890-91), died at Philadelphia March 22, 1895.

Rear Admiral Robert E. Peary, intrepid Arctic explorer, became a Master Mason in Kane Lodge No. 454, New York City, March 3, 1896. On March 30, 1920, a medal was presented to his widow by that Masonic lodge.

Francis E. Warren, Governor of the Territory of Wyoming (1885-86; 1889-90), first Governor of the State of Wyoming (1890), and U. S. Senator from Wyoming (1891-93; 1895-1929), received the Thirty-third Degree from the Southern Supreme Council March 7, 1908.

Edwin Denby, Secretary of the Navy in the Harding Cabinet and a Thirty-third Degree member of the Northern Masonic Jurisdiction, was initiated in Oriental Lodge No. 240, Detroit, Mich., March 26, 1912. New York Numismatic Club of which he was president for three years, received the Thirty-second Degree in New York City March 26, 1915.

Edward T. Schultz, Masonic historian, died at Baltimore, Md., March 11, 1913.

Francis C. Higgins, who founded the New York Numismatic Club and was president of it for three years, received the Thirty-second Degree in New York City March 26, 1915.

Warren G. Harding, twenty-ninth President of the United States, received the degrees March 1, 1921, in Marion (Ohio) Commandery No. 36, K.T. On March 21, 1921, he was elected honorary member of Almas Temple, Mystic Shrine, Washington, D. C.

Woodbridge N. Ferris, Governor of Michigan (1913-16) U. S. Senator from that state (1923-28), and a member of Big Rapids (Mich.) Lodge No. 171, died at Washington, D. C., March 23, 1928.

Myron M. Parker, who, as Grand Master of the District of Columbia, was in charge of Masonic ceremonies at the dedication of the Washington Monument, died in the Capital City, March 24, 1929.

#### LIVING BRETHREN

Robert Dollar, shipping pioneer and known as one of the largest operators of ocean vessels in the world, was born in Falkirk, Scotland, March 20, 1844, and is a charter member of Muskoka Lodge No. 360, Bracebridge, Ontario.

Andrew W. Mellon, Secretary of the

Treasury in the Harding, Coolidge and Hoover Cabinets, was born in Pittsburgh, Pa., March 24, 1854, and was made a Mason "at sight" in that city by the Grand Master of Pennsylvania in 1928.

J. E. Erickson, Governor of Montana and a member of both York and Scottish Rites, was born at Stoughton, Wis., March 14, 1863.

The Duke of Connaught, Grand Master of the United Grand Lodge of England, became a Mason in Prince of Wales Lodge No. 259, March 24, 1874.

Walter J. Kohler, Governor of Wisconsin, is a member of Sheboygan (Wis.) Lodge No. 11 and was born in that city March 3, 1875.

Arthur J. Weaver, Governor of Nebraska, received the Master Mason Degree in Falls City (Nebr.) Lodge No. 9, March 16, 1895.

Clarence M. Dunbar, former Imperial Potentate of the Mystic Shrine, became a member of Palestine Shrine Temple, Providence, R. I., March 3, 1903. On March 25, 1908, he became a member of Rhode Island Council, Princes of Jerusalem, at Providence.

John H. Trumbull, Governor of Connecticut, became a Mason in Frederick Lodge No. 14, Plainville, Conn., March 31, 1903, later serving as Master.

Charles Calvin Moore, former Governor of Idaho and Commissioner of the General Land Office, received the Thirty-second Degree at Boise, Idaho, March 23, 1908.

Daniel J. Moody, Governor of Texas, received the Thirty-second Degree at Galveston March 19, 1915, and is a member of the York Rite and Shrine.

Norman S. Chase, Governor of Rhode Island, received the Fellowcraft Degree in Corinthian Lodge No. 27, Providence, R. I., March 13, 1917.

#### DEGREES IN THREE LANGUAGES

The record of having had the Masonic degrees conferred upon him in three different languages by three different lodges is held by J. C. Henderson, of Los Angeles, Cal. He was accepted as a candidate for the degrees in America Lodge No. 475, late in 1927. His knowledge of English, French and German being known, Vallee de France Lodge No. 329, commonly known as the French Lodge, was invited to confer the Entered Appren-

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tice Degree in French. The Fellowcraft Degree was conferred upon him a short time later in German by Acacia Lodge No. 438, and early in 1928 America Lodge raised him to the Sublime Degree of Master Mason in the English language. Such practice has now been prohibited by the Grand Lodge of California.

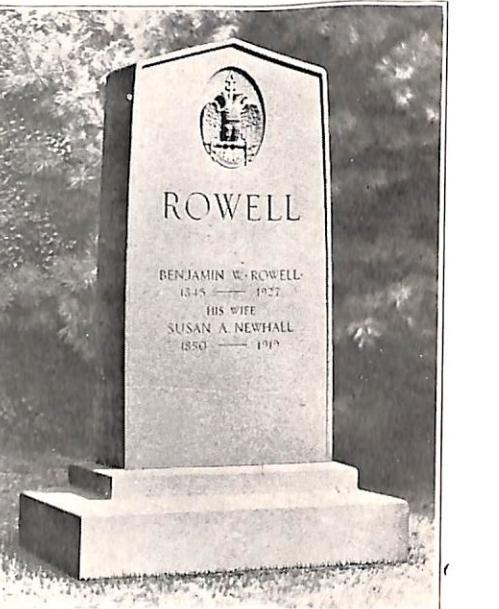
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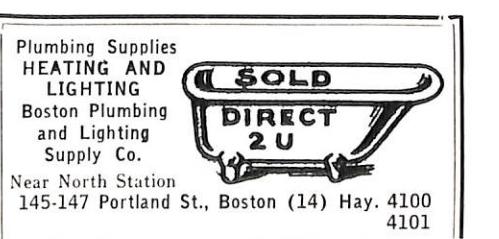


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#### APPOINTMENTS MADE

The spring ceremonial of Mt. Sinai temple will be held in Montpelier, Vt., May 23, and will be known as "Heaton Day" in official recognition of the 53rd anniversary of Charles H. Heaton as recorder of the Temple. Bro. Heaton holds the distinct honor of being the oldest living recorder in North America, and is a charter member of Mt. Sinai. It is expected that the May meeting will be the largest in the history of the temple. The Mt. Sinai quartet and chanters will make their debut on that evening.

#### MOUNT SCOPUS LODGE

Mt. Scopus Lodge of Maiden is the newest of the 310 lodges enrolled in the jurisdiction of Massachusetts.

This lodge was instituted Tuesday, April 22, by Right Worshipful Julian C. Woodman, past master of Fidelity Lodge of Melrose, and district deputy grand master of the seventh Masonic district, assisted by Worshipful Harold D. Mack, past master of Fidelity Lodge, as marshal, and Worshipful Albers F. Burgess, also a past master of Fidelity Lodge, as secretary.

The officers under dispensation are Richard Hardwick, past master of Converse Lodge of Malden, worshipful master; Worshipful Elliott W. Aldrich, past master of the Lodge of Stirling of Malden, senior warden; Elbridge G. Davis of Converse Lodge, junior warden; S. Albert Kaufman, secretary; Worshipful Walter E. Milliken, past master Converse Lodge, treasurer; William R. Gilman, senior deacon; Bertram E. Green, junior deacon; I. H. Friedman, senior steward; E. I. Golden, junior steward; Ezra Green, marshal; M. S. Jacobson, inside sentinel; Edward H. Small, tyler.

Right Worshipful Fred L. Putnam extended the welcome of the district at the dinner. There were remarks by Right Worshipful Charles M. Proctor, past district deputy grand master of the seventh (Melrose) district, welcome of the City of Malden, by Mayor William A. Hastings, a charter member of the new lodge; by Senior Deacon Gilman, and by the masters of the lodges of the district.

The lodge takes its name from Mount Scopus in Palestine, situated a short distance north of Jerusalem.

It is the fourth lodge in Malden, and the twelfth in the seventh district.

#### WHITHER MASONRY?

There is a seeming tendency among Masons to graft into the Fraternity the "ballyhoo" of the present commercialized age. Lodges sometimes introduce novel means to create and sustain interest. There is, apparently, a growing desire for display and publicity, a

MASONIC CRAFTSMAN

near approach to what might be termed "advertising". This may be observed in the eagerness with which some bodies of the Craft adopt plans to build large, costly temples that are beyond their means and later the bodies are forced to burden their members with assessments and drives to collect the funds. Another tendency may be seen in the many side orders that are composed of Masons, and those of the Fraternity who have not joined such organizations are subject to continued solicitation for membership on the part of their overzealous brothers.

All this perhaps may appeal to those who care for innovations, but it seems far aside from the true and fundamental principles of the Fraternity. The danger is that those great principles, which have enabled Masonry to exist through the ages, may be hidden and forgotten in the many side issues.

Masonry was not intended to produce thrills, glitter or display. It does not pretend to give the sort of entertainment that is to be found in the theater.

Masonry would teach its adherents the seriousness of life, would have them learn of those things which are stable and will endure. It has nothing to offer those who spend their entire time in the enjoyment of artificial creation. Rather, it would have its members know the truths and beauties of real life; gain satisfaction from the knowledge that one is making a constructive contribution to the cause of man and is carving in stone, as it were, works that will live on, rather than making marks in the sand to be obliterated by the tide of years.

If the ancient principles of Masonry are forgotten, if the Fraternity is changed to suit the concepts of a commercialized, materialistic age, a time of hurry and grab, then there is the danger that it may lose its immortal characteristics and last only the length of the period to which it is changed to conform. Much better that its ancient and sacred principles be preserved in

violable, that they may serve as an anchor by which Masons may maintain their balance, let them be swept along ruthlessly in a swiftly moving current.

Let the lodge room be a place where one may escape the rush, forget for a time the material and commercial, and pause for thought and reflection.

H.

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## IRELAND G. L. FLOURISHING

Dublin, Ireland.—The annual communication of the Grand Lodge of Ireland was held here on St. John's Day with Deputy Grand Master Col. Claude Cane officiating. The gathering represented members of the Masonic Order from all parts of Ireland.

In his address, Col. Cane pointed out the progress that has been made by the Fraternity in this country and its present stabilized conditions. He said that very few changes had taken place recently, but mentioned one change in the laws which he considered very beneficial and important. There was formerly a section of the Grand Lodge Law which forbade a domestic servant or a bailiff becoming a member of the Order. This had come down to the Fraternity from earlier times when the relationship between the master and servant was entirely different from that which exists to-day. The Deputy Grand Master said that it gave him a great deal of pleasure that this law had been changed at the last communication of the Grand Lodge so as to allow those of that profession to enter the portals of the Craft; that such a change was in keeping with democratic ideals of Masonry.

In mentioning the benevolent institutions, he said that in the Masonic Female Orphan School there are 105 pupils on the school roll, and 103 on the roll of the Boy's School. During the past year the War Memorial building at the Boys' School has been completed

and provides a spacious gymnasium, a library and reading rooms, and ample locker and lavatory accommodation. Although the funds subscribed to the war memorial were not sufficient to provide for the additional expense of an infirmary, the Board decided to proceed with the erection of a suitable building to act as an infirmary and observation ward, and this building is now nearly completed. The number of applicants on the Victory Jubilee Fund has reached the total of 156, and the applications for assistance are increasing.

## IRREGULAR MASONRY

According to an Associated Press dispatch from Charleston, W. Va., papers of incorporation were issued by the secretary of state to the "Supreme Council of Sovereign Grand Inspectors General of the Thirty-third and Last Degree of Ancient and Accepted Scottish Rite of Freemasonry for the United States of America," located at Morgantown.

Incorporators of this organization are given as: George Cleveland Phillips, Dr. Washington W. Stonestreet

and Clarence Baze Tibbs, Morgantown; John Joseph Switzer, Fairmont; James Winfield Doty, Cleveland; John Martin Tay, Wilmington, Del.; Henry Wilbert Cooper and Carroll Ellsworth Frey, Harrisburg, Pa., and Mose W. Morrison, Uniontown, Pa.

Thus irregular and clandestine Masonry continues to spring up in various places throughout the country. There are thirty-four legitimate Scottish Rite Supreme Councils existing in the world today, and in this country, the Northern Masonic Jurisdiction, comprising fifteen states of the Union north of the Mason and Dixon line and east of the Mississippi River, and the Southern Jurisdiction, occupying the balance of the United States and its territorial possessions, are the only regular, duly constituted and legitimate Scottish Rite Supreme Councils.

There also comes to our attention an apparently new organization, existing in Chicago, Ill., under the following name: "Giuseppe Mazzini Lodge of the Grand Orient of Italy," an organization that is petitioning the Masonic lodges of the state of Illinois for recognition. Who authorized this so-called Masonic body, considering the fact that both the Grand Orient of Italy and the Grand Lodge of that country have long since been suppressed by the present government? It is probable that neither of these bodies have granted charters to any organization since the date that they ceased to exist.

It may be that this Italian lodge has as its nucleus a group of men formerly affiliated with the Grand Orient of Italy. It is extremely doubtful if any Grand Lodge in the United States would acknowledge the legitimacy of such an organization.

Before being suppressed the Grand Orient was in fraternal relationship with the Grand Lodge of New York.

The Grand Lodge of Italy was recognized by eight or ten of the Grand Lodges of the United States.

Great sympathy is felt for the Masons of Italy by their American brethren and it is hoped that when changes do occur and Freemasonry is again permitted to function, both the Grand Lodge and Grand Orient members who survive the dreadful ordeal through which their country has passed may be able and willing to organize under one banner and adhere to the Ancient Landmarks, carrying on a truly Masonic work in their country.

L. W.

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Student—But I just found out that every other page is missing.

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